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SCIENTIFIC ENVIRONMENT AND DEVELOPMENT OF SCIENCES IN SAMARKAND DURING THE BUKHARA EMIRATE

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Abstract:

Samarkand was one of the central cities of the Bukhara Emirate during the Mangites period, and the scientific and cultural environment had deep historical roots. In the 18th-19th centuries, many scientists, poets, writers, and calligraphers worked in Samarkand and engaged in scientific activities. This article provides information about scientists who worked in Samarkand and their scientific and spiritual heritage.

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INTRODUCTION

Samarkand, which is recognized in the world as "the most beautiful land", is considered one of the cradles of ancient civilizations. This city has a history of 3000 years and has deep and deep roots in the field of science, art and culture. Scientific and literary environment continued in Samarkand, scholars, writers, poets, calligraphers created during the Bukhara Emirate, which had an important place in the history of Uzbek statehood. In particular, Jumaqli Urgutiy Samarkandi, Mir Salmankhoja Samarkandi, Haji Abdurrahmongari Samarkandi, Abu Tahir Sadr Samarkandi, Mirza Mulla Abdurrahman, Abu Bakr Muhammad ibn Hayot, Abdulmo'min Muhammad Sharif Samarkandi, Opened Murad Miri Kattakorgani, Faziljan Khoja bini Odilkhan Khoja Samarkandi, Mirzo Rajab Torayi Samarkandi, and others can be mentioned.

Jumaqli Urgutiy, one of the scholars of Samarkand, was active in the field of Samarkand history, and his literary nickname was Khumuli. He was a judge in Urgut during the reign of Bukhara emir Nasrullah Khan (1827-1860). In addition to state affairs, he wrote historical works, poems and

epics in Uzbek and Tajik languages. The works "Tarihi Humuliy" ("Humuli's Yearbook"), "Manzumoti Histokriya" ("Poetic History"), "Shah and Gado", "Devony Humuliy", "Biography of Sheikh Musakhan Dahbidi" written by Jumaqli Urgutiy are devoted to historical topics. mainly the political life during the time of Emir Nasrullah Khan, the role of scholars and sheikhs in the society were analyzed. In particular, the scientist's work "Manzumoti historikia" ("Poetical History") is distinguished by the poetic narration of the events that happened in the Bukhara Emirate in 1840 [1; 93].

Another historian and scientist from Samarkand is Mir Salmonkhoja Samarkandi, who was born in the family of Samarkand judge Abdulhai. Salmonkhoja, who thoroughly received primary education and madrasa education, was appointed as the headmaster of the Tillakori madrasa by the decree of the Bukhara emir Muzaffar Khan (1860-1885). In addition to teaching, he wrote the book "Detail and description of the state of the Mangits from the time of Rahimkhan", which describes the events from 1752 to 1860, that is, from the founding of the Mangit dynasty by Muhammad Rahimbi to the death of Amir Nasrullah. covering the historical processes that took place [2; 161-178].

Another scholar from Samarkand was Haji Abdurakhmangari Samarkandi, who lived during the reign of Amir Nasrullah Khan. He wrote the works "Safarnomai haj" ("Hajj Travel Guide") and "Tabayyun ahwal al-Makkah al-Muazzama wa-l-Madina al-Munawwara" ("Report of Makkah Muazzama and Madinai Munawwara"). These two works provide valuable information on the natural conditions, climate, population, and geographical location of the cities on the pilgrimage route, as well as Mecca and Medina. Although both works are written in the form of memoirs, they are valuable because they provide valuable information about the geography of the cities of Asia and Arab countries in the middle of the 19th century [3; 94].

Abu Tahir Sadr Samarkandi (full name Mir Abu Tahir ibn Qazi Abu Said Sadr Samarkandi) was a poet, physician and historian who lived and worked in Samarkand in the 19th century and provided medical services to the residents of Samarkand. In addition to medicine, he was engaged in writing poems and historical works. He was in close contact with the emir of Bukhara, Muzaffar Khan, and talked about scientific and educational topics [4; 15]. Abu Tahir Sadr Samarkandi dedicated to the emir of Bukhara Muzaffar Khan and wrote the work "Akhlaqi Muzaffari". This book gives detailed information about the emir's moral views and behavior.

Abu Tahirkhoja Samarkandi wrote the work "Samaria" on the history of the city of Samarkand, which consists of 11 chapters, introduction and conclusion. The work provides information about the history of the creation of Samarkand, the reasons why the city was called Samarkand, its geographical location, weather, and the relics of the city preserved until the third quarter of the 19th century, as well as mosques and madrasahs, mosques and tombs. In addition, the work contains a lot of information about famous historical figures, prominent figures of Islam and their lives [5; 1-41].

The work was written in the last quarter of the 19th century by V. L. It was first translated into Russian by Vyatkin and published in Samarkand in 1898 [6]. N. I. A Persian-Tajik critical text was printed in St. Petersburg in 1904 by Veselovsky on the basis of old manuscript copies of the work [7].

K. Veselovsky to this edition of Samaria. P. By Kaufman's order, he attached a drawing and a project of the tomb of Nuriddin Basir Qutbi, known as Chahordahom, which was blown up in August 1878, and a waqfnama about land, water and property dedicated to the tomb [5; 6].

Mirza Mulla Abdurahman ibn Muhammad Latif Mustajir was a Samarkand scientist and translator who was born in the city of Samarkand and worked there until the end of his life. He was a translator for Alexander Kun (1840-1888), who conducted research in Turkestan for a long time. In 1870, Mirza Mulla Abdurahman took part in A.Kun's scientific expedition to Iskandarkol and based on his researches and experiences, he wrote a work called "Roznomayi safari Iskandarkol" ("Diary of a trip to Iskandarkol") [8]. The work consists of introduction, text and appendix. This work contains a detailed review of the villages and regions located on the route of the Iskandarkol expedition, including the upper reaches of the Zarafshan river - from Panjikent to Paldarakka, the Yagnob and Iskanderdarya valleys, and the Iskandarkol districts. "Kundalik" contains the inhabitants of the named regions, their way of life, language and archaeological information [8; 12-22].

"Kundalik" application contains letters on the walls of mosques and other buildings in the Iskandarkol area, on stones and rocks on the road, letters on graves, instructions given by local residents during the expedition, historical stories, anecdotes, lyrics of songs recorded from the mouths of the people of Mastich and Falgar villages [8; 73-98].

Another important work of Mirzo Samarkandi is "Roznomayi vistavkayi Maskov" ("Diary of Moscow Vistavka"), written during his trip to Moscow in 1872, in which the details of the exhibition organized at the Russian Polytechnic Institute are covered in detail. The Turkestan section of the exhibition is given a lot of space in the work. It is possible to find out through this work that a pavilion reminiscent of the famous Sherdar madrasa in Samarkand is displayed in this section [9; 7-73].

As a scholar of his time, Mirzo Samarkandi collected, observed and wrote information on history, archeology, geography, ethnography, musicology, and folklore. Thus, these works can be recognized as one of the important sources of the history of Turkestan at the end of the 19th century.

In Samarkand, scholars worked in the field of linguistics and Arabic grammar, among them Abu Bakr Muhammad ibn Hayot. He wrote Arabic grammar in the books "Kitab ma'ani al-Qur'an" ("The Book of the Meanings of the Qur'an"), "Kitab an-Nahw al-Kabir" ("The Big Book of Grammar") and "Kitab al-Muqii" ("The Satisfactory Book"). and explained the issues of linguistics. These books were used by madrasa students as textbooks and study guides [3; 97].

During the period of the Mangites, one of the developed fields of science in Samarkand was the direction of calligraphy, and books were copied mainly by the owners of husnikhat. Writing books, copying rare books required high knowledge, literacy and patience from the calligrapher. Calligraphers of Samarkand founded their own schools, trained students and engaged in copying books, as in every region and city. During the period of Bukhara Emirate, the books copied by Samarkand calligraphers were of higher quality and value than those of other cities.

Sarimsoqi Jizzakhi from Samarkand learned the secrets of calligraphy in madrasas of Bukhara. As a result of his long-term work, he was recognized by calligraphers and allowed to start his work. Sarimsoqi Jizzakhi, who was engaged in copying books in Bukhara, went to the city of Koqan in 1803 and for some time was engaged in the publishing of Umar Khan. His service was highly appreciated by

Kokan Khan and he was given 14 gold coins for each book he copied. On the way back to Samarkand, he was caught by thieves, his tongue was taken away, and the calligrapher was stabbed in the eye. Sarimsoqi Jizzakhi, who was deprived of his profession, died in 1826 [10; 257].

Abduljabbar Urgutiy Samarkandi is a well-known representative of the art of literature, and he wrote in Nastaliq. Calligraphers from Bukhara went to Samarkand and learned the art of calligraphy and reading from Abduljabbar Urgutiy. But the fact that some students could not learn this field perfectly means that this field requires high knowledge and literacy from a person. Abduljabbar Urgutiy and his 3 calligrapher friends reached the level of writing in the same husnikhat and copied one book in one night. A total of 250 books were copied by Abduljabbar Urgutiy and his friends, and spelling and orthographic errors were not found in any of them [10; 265].

Another calligrapher from Samarkand was Faziljon Khoja bini Adilkhan Khoja Samarkandi, who lived in the 19th century. He was engaged in copying the works of Alisher Navoi. In particular, in 1840, he copied the work of the thinker "Khazayinul Maoniy" with a nastaliq script [11].

Another calligrapher from Samarkand, Ochildi Murad Miri Kattakorhoni, was the son of Nematullo, who was known as Mullah Ocheldi, Ocheldi Makhdum, and later Qazi Ocheldi in and around Kattakorgan. He was born in 1830 in a peasant family in Kattakorgan. At the age of 21, Ochildi Murad, who graduated from primary school, came to study in Bukhara madrasas. During his madrasa education, he paid special attention to studying literature, history, arithmetic, geometry, Arabic grammar and husnikhat. He learned to write naskh and nastaliq letters perfectly. Ochildi Murad, who completed 11 years of madrasa education, returns to Kattakorgan. At first, he could not find a job, so he engaged in farming in the village of Eshon, 8 km from the city. Later, he started teaching at a school in the city. In addition, he made a living by copying the books of poets such as Hafiz Sherozi, Abdurrahman Jami, Alisher Navoi, Mirza Bedil and selling them [12; 59].

Opened Murad Miri realizes that the old way of teaching is outdated and writes textbooks for the school where he teaches. The fact that he does not hit children, his politeness, introducing new and easy methods of teaching, and rejecting excessive donations that teachers have made a habit of, ensure that his reputation will rise among the people. Murad Miri, in addition to teaching and calligraphy, also wrote satirical works. His satires "Bribery Judges", "Murid Hunter", "Eshonlar" are among them [12; 62]. It was revealed that Murad Miri's sharp criticism and support for teaching children in schools in a new way caused the protest of bigoted clerics and corrupt officials. But he did not back down from his goal, he continued to encourage young people to support and implement the news. Opened Murad Miri died in August 1899 [13; 98].

Thus, the city of Samarkand was part of the Emirate of Bukhara until it was conquered by the Russian Empire and included in the Turkestan Governorate General, and here, as in other central cities of Turkestan, religious and social knowledge developed. Scholars of Samarkand conducted research in history, literature, poetry, calligraphy and other fields. The great works and researches on exact and natural sciences created in the Middle Ages remained unused in Samarkand libraries for a long time. During the period of the Manghits, almost no works related to natural and exact sciences were created

in Samarkand. In the process of researching the activities of scientists who worked during this period, it was found that they wrote books related to historical, ethnographic, and medical fields. In conclusion, today these works are of great importance in the study of the history of the Mongols, and in the study of the geography of the cities of Asian and European countries.

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